

wonder that that is the last you hear of the motion.

We surely see the folly by this time of equipping our preachers for their work by voting. Did we learn this lesson from Annual Meeting? Can we not have a conference without this persisting voting? For example: can we thoroughly ground our young preachers in Gospel baptism by "resolving" that we believe in triune-immersion, and then voting the resolution through? "Faith cometh by hearing, and hearing by the word of God."

A few years ago Bro. Bashor and others stated at conference that they did not feel right to make the sacrifice which they had made to launch the Gospel alone ship and then see her drift around; they proposed to have her anchored to her doctrines and proposed that the conference proceed to define these doctrines and then adopt them by vote. The anchoring was undoubtedly the right thing, but you cannot anchor to men's hearts by resolving that we believe so and so, and then adopting the resolution by vote. Had Bro. Bashor taken the rostrum, having had the topic previously assigned, and for about two hours mightily convinced us of the teachings of Christ and his Apostles as he could have done and has done with others, it would have settled the question of anchoring in Christ's own way. We as listeners and learners would have carried the inspiration to our congregations and they would have been tied to its principles.

The several addresses thus delivered would bring many to the conference who would otherwise not go. And, again, the conference reports would be a valuable document and could be easily sold.

We can only suggest the second great need. Effective missionary work. How can an evangelist be maintained? What should be the limit to his work? What a power for good if he had ability and was permitted to go into disordered congregations and "set them in order." To check any tendency to depart from the faith. To assist in scripturally organizing new classes.

Can we not have our ministers lifted above the rut of "previous teaching" to the plan of the New Testament? What say you, Program Committee?

THE LIFE THAT NOW IS.

To suppose that temporal things are too little for our condescending God is to forget that he observes the flight of sparrows and counts the hairs of our heads. Besides, everything is so little to him, that if he does not care for the little, he cares for nothing. Who is to divide affairs by size and weight? A man of God once lost a key. He prayed for it and found it. It was reported of him as a strange circumstance. But why? We are assured that when our Lord gave his angels charge to guard our feet from stones in the way, he placed all the details of our life under heavenly care, and we are glad to commit all things to his keeping.

It has been the writer's lot to test the Lord hundreds of times about temporal affairs, being driven thereto by the care of orphans and students. Prayer has many times brought opportune supplies and cleared away serious difficulties. I know that faith can fill a purse, provide a meal, change a hard heart, procure a site for a building, heal sickness, quiet insubordination, and stay an epidemic. Like money in the worlding's hands, faith in the hand of God "answereth all things." How I wish that my reader could so believe in God as to lean upon him in all the concerns of his life. This would lead him into a new world, and bring to him such confirmatory evidence as to the truth of our holy faith that he would laugh skeptics to scorn. The simple hearted believer, though laughed at as an idiot, has a wisdom which cometh from above and effectually baffles the cunning of the wicked. Nothing puzzles a malicious enemy like the straightforward unguardedness of an out-and-out believer.—*Spurgeon*.

WHAT MAKES A CATHOLIC.

The Rev. John Conway, A. M., a Catholic, answers in a clear and satisfactory manner in the February issue of *The Chautauquan* "What Makes a Catholic?" The following is an extract:

"The Protestant mind is not repelled so much by the defined doctrines of the Catholic church as by the teachings of which she is falsely accused. Catholic theology does not teach that all who are outside the visible body of the Catholic

church will be damned to hell in the next life. Some are Catholics in spirit; they belong to the soul of the church. They follow the voice of conscience and that is each one's ultimate rule of morality, for conscience is the aboriginal vicar of Christ. Catholic theology does not teach the awful doctrine that unbaptized infants will be condemned to eternal torments, nor does it say that exclusion from the beatific vision implies any suffering whatever for them.

Catholic theology does not teach that there is a mediator of redemption other than Jesus Christ. Nor is it in any way true to say that Catholics put Mary the Virgin on an equal footing with Jesus of Nazareth. If at times we find the language of deep devotion highly colored some allowance must be made for the ardent outpourings of fervid souls.

Catholic theology does not teach that any one, priest or pope, can give permission to forgive sin; nor that such permission can be bought under any circumstances whatever. Catholic theology teaches that indulgences are incentives to virtue and not licenses to commit sin. And if in days gone by, abuses found their way into the sanctuary in connection with indulgences it is those which should be attacked and not the principles themselves.

Catholic theology does not teach that it is lawful to tell a lie even for the good of the church herself. It is stale slander to accuse the church of holding that the end justifies the means.

Christ's heart was wrung for me, if mine is sore;

And if my feet are weary, His have bled;

He had no place wherein to lay his head;

If I am burdened, He was burdened more.

The cup I drink, He drank of long before;

He felt the unuttered anguish which I dread;

He hungered, who the hungry thousands fed,

And thirsted, who the world's refreshment bore.

If grief be such a looking-glass as shows

Christ's face and man's in some sort made alike,

Then grief is pleasure with a subtle taste;

Wherefore should any fret, or faint, or haste?

Grief is not grievous to a soul that knows

Christ comes—and listens for that hour to strike.—Christina G. Rosetti.